

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. VII

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No. 2

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

Confirmation Appointments for November and December

November 10. Twenty-fourth Sunday after Trinity

A. M. PHILADELPHIA—Trinity Church, Oxford . . . The Bishop
P. M. PHILADELPHIA—Trinity Church, Crescentville, . . . The Bishop
A. M. PHILADELPHIA—St. David's Church, Manayunk, . . . The Bishop Suffragan
Evg. PHILADELPHIA—St. Alban's Church, Roxborough, . . . The Bishop Suffragan

November 13. Wednesday

Evg. PHILADELPHIA—St. Paul's Church, Chestnut Hill, . . . The Bishop

November 15. Friday

Evg. PHILADELPHIA—Grace Church, Mt. Airy, . . . The Bishop Suffragan

November 17. Twenty-fifth Sunday after Trinity

Evg. PHILADELPHIA—St. Barnabas' Church, Germantown, . . . The Bishop
A. M. PHILADELPHIA—Epiphany Church, Germantown, . . . The Bishop Suffragan
Evg. PHILADELPHIA—St. Stephen's Church, Manayunk, . . . The Bishop Suffragan

November 19. Tuesday

PROVINCIAL SYNOD AT BALTIMORE

November 22. Friday

Evg. PHILADELPHIA—House of Prayer, Branchtown, . . . The Bishop

November 24. Sunday next before Advent

A. M. PHILADELPHIA—St. Bartholomew's Church, Wissinoming, . . . The Bishop
Evg. PHILADELPHIA—St. John's Free Church, Kensington, . . . The Bishop
A. M. PHILADELPHIA—St. John Baptist Church, Germantown, . . . The Bishop Suffragan
P. M. PHILADELPHIA—St. Luke's Church, Germantown, . . . The Bishop Suffragan

November 27. Wednesday

Evg. PHILADELPHIA—St. Martin's Church, Oak Lane, . . . The Bishop

December 1. First Sunday in Advent

A. M. LANSDOWNE—CONSECRATION OF ST. JOHN EVANGELIST . . . The Bishop

A. M. PHILADELPHIA—St. Ambrose's Church, . . . The Bishop Suffragan
Evg. PHILADELPHIA—St. Nathaniel's Church, . . . The Bishop Suffragan

December 4. Wednesday

Evg. PHILADELPHIA—Christ Church, Franklinville, . . . The Bishop

December 6. Friday

Evg. PHILADELPHIA—St. Bartholomew's Church, . . . The Bishop Suffragan

December 8. Second Sunday in Advent

A. M. PHOENIXVILLE—St. Peter's Church The Bishop
Evg. PHILADELPHIA—St. Gabriel's Church The Bishop
A. M. PHILADELPHIA—Church of St. James the Less, . . . The Bishop Suffragan

December 11. Wednesday

Evg. PHILADELPHIA—Trinity Church, Southwark, . . . The Bishop

December 13. Friday

Evg. PHILADELPHIA—Zion Church The Bishop Suffragan

December 15. Third Sunday in Advent

A. M. PHILADELPHIA—Church of the Advocate The Bishop
Evg. PHILADELPHIA—Church of the Covenant The Bishop

December 20. Friday

Evg. PHILADELPHIA—Church of the Annunciation, . . . The Bishop Suffragan

December 22. Fourth Sunday in Advent

A. M. ORDINATION The Bishop
Evg. PHILADELPHIA—Calvary Church, Germantown, . . . The Bishop
A. M. PHILADELPHIA—St. Peter's Church, Germantown, . . . The Bishop Suffragan
Evg. PHILADELPHIA—St. Timothy's Church, Roxborough, . . . The Bishop Suffragan

December 29. First Sunday after Christmas

A. M. PHILADELPHIA—St. George's Church, Richmond, . . . The Bishop
Evg. PHILADELPHIA—St. George's Church, Venango, . . . The Bishop

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

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A Campaign for Personal Service

We are hearing and reading a great deal about the new age of reconstruction confronting us. No prophet can definitely foretell the details of the changes that will come, but the sacrifices made for righteousness and justice cannot be in vain and must influence our whole conception of duty to our fellow men. Thoughtful men are preparing constructive programs to put into effect "when our boys come home," but what is the Church doing?

We have witnessed a marvelous mobilization of physical and human resources, a wonderful manifestation of personal service and sacrifice. Can we have a similar mobilization of our spiritual forces for the work of God and to save humanity? Are we ready to volunteer our services and make our sacrifices? This is the call to the Church today.

After careful and prayerful consideration a constructive program has been arranged for this Diocese, and we must now gird on our armor and prepare to answer the call. In March of 1919 a Campaign for Personal Service will be conducted on larger scale than ever before attempted. Similar campaigns have been conducted in Baltimore, Richmond and other cities; one is scheduled for this month in Los Angeles, but Philadelphia will have the honor of being the first city of its size, and Pennsylvania the honor of having the first real Diocesan Campaign. We confidently appeal to every clergyman and layman to take an enthusiastic interest in this project.

The object of the campaign is to get every member of the Church to take a personal and more intelligent interest in our Parochial, Diocesan and Missionary work, to enlist them so that through personal service and sacrifice their loyalty to the Church will be manifested.

The primary object, therefore, is not financial, but it is evident that a true ideal of service must find some

The Primary Object

expression in our obedience to the marching orders of the Master—in other words, a campaign for personal service in the Kingdom will spiritualize our giving. If we all heartily enter into the plans being formulated and work and pray for success there is no doubt that there will be a deepening of spiritual life that will manifest itself in a better attendance at the services of the Church, in a more intelligent interest and expression of loyalty towards our Missionary work, and in an increased spirit of devotion in the home life.

In every city in which such a campaign has been conducted there has been a marked increase in the offerings for Parochial and Diocesan needs, enabling them to do a larger and more constructive work, and also a marked increase in the missionary offerings for the spread of the Kingdom outside of the Parish and Diocese.

We know that if we undertake great things for God we can expect great things from Him. Let us undertake this great work with absolute faith and let us show our faith by bending every effort to attain the desired result, which is to enlist every member of the Church for an active, intelligent and personal interest in the upbuilding of the Kingdom of God.

The Committee in charge of the campaign has been organized with Mr. E. H. Bonsall as Chairman and Mr. Charles E. Beury as Vice-Chairman, and the Rev. Frederick E. Seymour as Secretary. The Field Secretary of the Province, the Rev. Horace W. Stowell, will come to Philadelphia on November 1st, to act as Executive Secretary and will remain until next March.

Within a few weeks we expect to get a Committee on Parochial Organization in every Parish and Mission in the Diocese and through these Committees full information about the progress of the Campaign will

Faith and Works

Our Leaders

be given from time to time to every member of the Church.

For a few months before the actual launching of the Campaign the Rev. R. W. Patton, D. D., and the Rev. Louis G. Wood will come to Pennsylvania to direct the work. Doubtless many of us would make different plans if we were leaders of such a campaign. But our duty is to stand shoulder to shoulder to give our loyal support and co-operation to those who have been appointed to lead our forces.

The Bishops of the Diocese and the Campaign Committee confidently ask for the whole-hearted support and interest of every clergyman and layman in this great undertaking.

Thomas J. Garland

✠ ✠

A Message from Bishop Tuttle

There has been appointed in the Province of Washington a Special Committee, of which Bishop Thomson, of Southern Virginia, is chairman, and Dean Bartlett, of the Philadelphia Divinity School, secretary, on the Recruiting and Support of Candidates for the Ministry.

In connection with the appointment the following Resolution was adopted by the Province, viz., "That the Committee should, through its secretary, ask the Presiding Bishop of the Church to make a special appeal to all Church workers, lay and clerical, among the forces of the United States, asking them to act, as far as possible, as recruiting agents for the Ministry."

By enlistment or conscription our young men have been largely drafted into the military service of the country. Every one knows with what a fine spirit of alacrity they all have gathered to the colors. We are immensely proud of them. With them and among them have gone not a few of our young ministers and our candidates for Holy Orders and our boys and young men who were thinking about becoming ministers. In consequence, there is coming or there has already come a dearth in the supply of pastors for our Churches and missionaries for our posts.

In our great war there is in the army and navy a cry, loud and persistent, for "officers, officers." In the great war which the Church is bound to keep up and means to keep up against ignorance and selfishness and faithlessness and sin it is not strange that the same cry is uplifted for "officers, officers."

We beg, then, for help. Help, O parents! In Spartan bravery of spirit, in spite of the shrinking of the heart of flesh, you have sent forth your boys to stand by the flag and to stand for the country. Will

you not, also, when fit times come, encourage your boys to enlist for service and leadership under the Savior's flag and for His kingdom?

Help, O pastors! You have guided and cheered and blessed the young men of your flock in their goings forth to France and Flanders, and you have been proud to fix their stars on your service flags. Now turn, also, to cheer and guide some boys or a boy of your flock to take up the work equally hard, tho, thank God, unbloody, against the power of evil and for perishing souls.

Help, O American boys! The grown-ups hardly know how your heart swells and your blood tingles, each one, with the wish to throw yourselves into the war right now and do your bit even tho hard hits and cruel hurts should come. Ah, boys, in the ministry of the Church there are not wanting hard hits and some cruel hurts, but the Church wants you and needs you to be leaders there. I beg you come on.

Help, O soldiers and sailors and airmen! After you are discharged from this righteous war for truth and honor and justice and freedom, turn you one and another, I beg, into the ranks of the Ministry and fight there under the Church's banner against sin, the world and the devil; and continue Christ's faithful soldiers and servants and officers each one unto your life's end.

O parents, pastors, boys, soldiers, may God mercifully have us all in His holy keeping, and raise up officers for His Church Militant to meet her sore need!

(Signed) DANIEL S. TUTTLE,
Presiding Bishop.

St. Louis, Mo.

October 3, 1918.

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Lovers of Darkness

About six weeks ago the Editor of this paper, in common, no doubt, with the rest of the Clergy of the Diocese, received through the mails a pamphlet entitled "Prohibition," apparently published by one Charles Martin, 14 Jacob street, New York City. The publisher stated that the contents represented letters originally published in the New York "Tribune," about six months before, for and against Prohibition, which the publisher had arranged in the pamphlet in an order satisfactory to himself, for which he avers he does not consider any apology need be offered. An examination of the pamphlet shows that the letters printed in the first part, and therefore the only ones likely to be read by the majority of those receiving the publication, are ones attacking Prohibition. We do not know who inspired the publication of those letters in the Tribune, but we can guess, and it is also our guess that the same parties inspired their republication in pamphlet form.

With a view to getting some light on this question the Editor wrote to the name and address mentioned

**The
Mystery**

above, asking "Who paid for this publication, and who is paying for sending it to me? Inasmuch as you have seen fit to send this book to me I have a right to know to whom I am indebted for it, and why it is sent to me. "A reply within five days was asked for. The Editor had not much expectation of receiving any reply, but he was not prepared for the surprise that came to him some six weeks later, when his letter was returned from the dead letter office, because no Charles Martin could be found at the above address. If he had ever been there he had apparently folded his tent and slipped away, not even leaving the remembrance of a guest that tarrieth but for a night. This incident and that of the attempted secret purchase of a Washington newspaper by German brewing interests show how anxious the liquor forces are to hide their light under a bushel. When men love darkness rather than light it is always for the same reason, the evil character of their deeds, a fact well worth remembering at the coming election in this State. And the old saying "for ways that are dark and thoughts that are queer" should be transferred from the Chinese, with whom it has been associated, and bestowed upon the liquor interests. But we wish we knew who sent out the pamphlet!



Owing to the epidemic, the News Department and several other usual features are absent from this issue.



A suggested Order for Memorial Service to commemorate Soldiers and Sailors departed. Licensed for use in the Diocese of Pennsylvania.

¶ *The Minister shall begin the office with the sentences following:*

Greater love hath no man than this, that a man lay down his life for his friends. *St. John* xv. 13.

The souls of the righteous are in the hand of God, and there shall no torment touch them.

In the sight of the unwise they seemed to die: and their departure is taken for misery, and their going from us to be utter destruction: but they are in peace.

For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: for God proved them, and found them worthy for himself.

As gold in the furnace hath he tried them, and received them as a burnt offering. *Wis.* iii. 1-6.

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High.

Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with his right hand shall he cover them, and with his arm shall he protect them. *Wis.* v. 15-16.

Their memorial shall remain for ever, and their glory shall not be blotted out.

Their bodies are buried in peace; but their name liveth for evermore. The people will tell of their wisdom, and the congregation will shew forth their praise. *Ecclus.* xlv. 13-15.

Now we see through a glass darkly; but then face to face. *I Cor.* xiii. 12.

¶ *Then shall follow one, or more, of the following Psalms, 130, De profundis; 23, Dominus regit me; 121, Levavi oculos.*

¶ *For the Lesson shall be read one or more of the following: Rev. vi. 9-11; vii. 9-17; xix. 11-16; xxi. 3-4; xxi. 22-27.*

¶ *After the Lesson shall be said or sung Te Deum, or Benedictus, or Magnificat, or else the following canticle,*

Give rest, O Christ, to thy servant [or servants] with thy saints: where sorrow and pain are no more; neither sighing, but life everlasting.

Thou only art immortal, the Creator and Maker of man; and we are mortal, formed of the earth, and unto earth shall we return: for so thou didst ordain when thou createdest me, saying, Dust thou art, and unto dust shalt thou return. All we go down to the dust; and weeping o'er the grave, we make our song: Alleluia, Alleluia, Alleluia.

Give rest, O Christ, to thy servant [or servants] with thy saints, where sorrow and pain are no more; neither sighing, but life everlasting.

¶ *Note, that this canticle may be used as one of the prayers.*

¶ *Then shall follow the Apostles' Creed, or else the Nicene; unless a celebration of the Holy Communion follow immediately after the canticle.*

¶ *Then shall the Minister say.*

The Lord be with you.

Answer. And with thy spirit.

Minister. Let us pray.

Lord have mercy upon us.

Christ have mercy upon us.

Lord have mercy upon us.

Our Father, etc.

¶ *Then may be said the versicles and responses following:*

V. Grant, O Christ, to him that overcometh.

R. To eat of the tree of life, which is in the midst of the Paradise of God.

V. Grant, O Christ, to him that overcometh.

R. Not to be hurt of the second death.

V. Grant, O Christ, to him that overcometh.

R. To be clothed in white raiment, which is the righteousness of the saints.

V. Grant, O Christ, to him that overcometh.

R. That his name be not blotted out of the book of life.

V. Grant, O Christ, to him that overcometh.

R. That thou confess his name before thy Father, and before his angels.

V. Grant, O Christ, to him that overcometh.

R. To sit with thee on thy throne.

¶ *Then shall be said one or more of the following prayers, or such prayers from the Book of Common Prayer as the Minister may select.*

O LORD God, our heavenly Father, who by the words and by the sacrifice of thy only-begotten Son, Jesus Christ, upon the cross, hast taught us that Greater love hath no man than this, that a man lay down his life for his friends; have mercy, we beseech thee, upon all soldiers and sailors, upon all nurses and surgeons, upon all chaplains and Christian workers, who have given their lives a ransom for our peace and safety [especially]; grant them a joyful welcome among thy saints in Paradise; lead them from strength to strength in the knowledge and love of thee and of thy Son Jesus Christ, who loved us and gave himself for us; and grant, at length, that we, with them, may be counted worthy to follow him in triumph into his eternal kingdom; through the same, Jesus Christ, the King of kings and Lord of lords, to whom, with thee, and the Holy Ghost, be all might, majesty, power, dominion and glory, now, and for evermore. *Amen.*

O ETERNAL Lord God, who holdest all souls in life; shed forth, we beseech thee, upon thy whole Church both in Paradise and on earth, the bright beams of thy light and heavenly comfort; and grant that we, following the good examples of all those who have served thee here, and are now at rest, may with them at length enter into thine unending joy; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, blessed for evermore. *Amen.*

O ALMIGHTY God, the God of the spirits of all flesh, who by a voice from heaven didst proclaim, Blessed are the dead who die in the Lord; multiply, we beseech thee, to those who rest in Jesus, the manifold blessings of thy love, that the good work which thou didst begin in them may be perfected unto the day of Jesus Christ. And of thy mercy, O heavenly Father, vouchsafe that we, who now serve thee here on earth, may at the last, together with them, be found meet to be partakers of the inheritance of thy saints in light; for the sake of the same thy Son, Jesus Christ, our Lord and Saviour. *Amen.*

UNTO thee, O Lord, we commend the souls of thy servants and handmaidens, NN., and of all the faithful departed; that, having gone out of this world, they may live to thee; and grant that those sins, which through frailty they have committed, may, by thy most merciful kindness, be washed away; through Jesus Christ, our Lord. *Amen.*

GRANT, we beseech thee, Lord, to thy servant N. the rest of everlasting bliss; that, together with him, for whom we now give thanks on earth, we may rejoice before thee in thy heavenly kingdom; through Jesus Christ, our Lord. *Amen.*

ALMIGHTY God, we commend to thy loving kindness the soul of thy servant who hath given his life to defend us. Accept, O Lord, the offering of his sacrifice, and grant to him, with all thy faithful servants, a place of refreshment and peace, where the light of thy countenance shineth forever, and all tears are forever wiped away; through Jesus Christ our Lord. *Amen.*

O ALMIGHTY Lord, the God of all flesh, fulfil, we beseech thee, the purpose of thy love in those who are at rest; that the good work which thou hast begun in them may be perfected unto the day of Jesus Christ. *Amen.*

REMEMBER O Lord, we beseech thee, the souls of those who have kept the faith, both those whom we remember and those whom we remember not; and grant them rest in the land of the living, in the joy of Paradise, whence all pain and grief have faded away, where the light of thy countenance forever shineth; and guard in peace the end of our lives, O Lord, when thou wilt and as thou wilt, only without shame or sin. Through Jesus Christ our Lord. *Amen.*

ALMIGHTY, eternal God, to whom there is never any prayer made without hope of mercy; be merciful to the souls of all thy servants departed from this world in the confession of thy Name, that they may be joined to the company of thy saints; through Christ our Lord. *Amen.*

BOW down thine ear, O Lord, unto our prayer, wherein we devoutly call upon thy mercy; that it may please thee to lead forth the souls of thy servants, who are departed from this world, into the land of peace and rest, granting them a portion with thy blessed saints; through Jesus Christ our Lord. *Amen.*

Prayer immediately before the Blessing.

LORD, support us all the day long of this troublous life, until the shadows lengthen and the evening come, and the busy world be hushed, and the fever of life be over, and our work be done. Then of thy great mercy grant us a safe lodging, and a holy rest, and peace at the last; through Jesus Christ our Lord. *Amen.*

The Blessing.

THE God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. *Amen.*

CHARLES GEARY BARNES

On October 2d passed away to his rest Charles Geary Barnes, at the age of 52, after a brief sickness of pneumonia resulting from influenza.

For more than eight years he dwelt a few doors from St. George's Chapel, Venango, where he chose to live in order that he might give more time to the work of the Chapel and get in closer

touch with the people whom he sought to help. He was organist and choir-master and treasurer of the Chapel, and was ready to help in any capacity he could. He won the hearty esteem and affection of all the people in the neighborhood, who mourn for him as for their own brother. He was a truly Christian gentleman, extremely modest and of a deep spiritual nature. He loved the peo-

ple with the love of Christ.

Through his efforts chiefly the people have raised enough money for a beautiful pipe organ in the Chapel; but he only lived to take part in the dedication service, and from his sick bed he wrote, "It is finished."

His name is written in the Book of Life.

A. J. ARKIN.

HEROES WHO FOUGHT NOT

From the *Evening Bulletin*.

It is one of the melancholy aspects of the present situation that the soldiers who have died in American camps of the current epidemic number well up to those who have been killed in battle. Up to this war disease has always killed more than bullets, but modern sanitation has changed this and we considered ourselves fortunate until this Oriental scourge swooped down upon us and found us almost helpless. The soldiers who have made their last bivouac in cantonments are none the less deserving of honor; their names will be as high on the Roll of Fame as those who fell at the cannon's mouth.

Modern stage-managers when they vouchsafe to give us SHAKESPEARE at all generally do so with cuts which leave many of the best lines unknown to all but the closest student. Millions have heard and seen "Hamlet" portrayed by great artists without being aware of that final tribute of Fortinbras which should be rescued from oblivion:

For he was likely had he been put on,
To have prov'd most royally.

That well might be the epitaph placed above the grave of every soldier who has died before achieving his heart's desire of meeting the enemy in the field. To many of these heroes the bitterness of death consisted only in not having died on the devoted soil of France. To many a mourning relative also there seems a died from the attack of bacilli instead of lack of consolation that the loved ones bullets. These should be comforted. The nation accepts every sacrifice at its full worth, considering not what was done, but what was offered.

The heroic achievements of our boys in France, untarnished by any defeat or personal disgrace show the full measure of the American spirit. It is unanimous. Here are tears for those who fell in battle and equally for those who never gained an opportunity for glory, but who, had they been put on, were certain to have prov'd most royally.

THE DUTY OF HATRED

By HORACE J. BRIDGES

in the *Atlantic Monthly*.

To live above the battle, in a private shrine of serenity and peace; to pray without discrimination that finely discriminating prayer of Christ for His enemies; to censure the raging resentment of the victims of outrages that we have not suffered, and of the witnesses of atrocities that have not offended our eyes; to set halos on "conscientious objectors" to the struggle that is saving our lives and the freedom of our land; to prate of pardoning the distant sinner against others, without confessing to ourselves how we should feel if his sins

were committed against us: all this is feebleness and folly, or else moral treason. It is immorality using the Sermon on the Mount for smoke-screen; it is spiritual cowardice wearing the airs of Christian heroism; it is surpliced impiety and sanctimonious blasphemy. "The doctrine of hatred must be preached as the counteraction of the doctrine of love when that pules and whines." Now, if ever, is the time for every heart to vibrate to that iron string.

Forgiveness is for unwitting or repented sins; not for sins conscious, deliberate, unrepented. It is the recognition that the sinner knew not what he did, with the clearly implied condition that, had he known, he would not have done it. Or it is the recognition that a professed contrition is sincere, and that an incipient amendment of life is to be lasting. Forgiveness is the highest and holiest attribute of man. It is an office that each must exercise, for all men need it at their fellows' hands. Among the radiations of soul into soul wherein our truest life consists, the most glorious rays are those that shed pardon, and the peace of pardon, and the new faith in himself that our faith in the penitent sinner engenders. Whose sins we remit, they are *pro tanto* remitted; whose sins we retain, they are, *quâ* us, and *quâ* the sinner's kindly or resentful regard for us, retained. Like so many of the Christian sayings, the force of this one is due to its human truth, its universal applicability.

But because the doctrine of the remission of sins by human pardon is so important, it is not less important that we understand it aright, that we may know when and where it is our duty to practice it, and when and why it is wrong to forgive—or pretend to forgive. And in my judgment there really is a duty of hatred, an imperative of conscience prescribing resentment, as unconditional as the very law of love itself; nay, the law of resentment is the necessary complement of the law of love and pardon. Is not this one of the "high things" that the "high song" taught to Thalassius?—He that loves life overmuch shall die
The dog's death, utterly;
But he that much less loves it than he
hates

All wrongdoing that is done

Anywhere, always, underneath the sun,
Shall live a mightier life than Time's or
Fate's.

That wrongdoing is to be hated is self-evident, and denied by none. Nobody professes to love treachery, or murder, or the exploitation of the weak by the strong. Even the German U-boat commander, who sank a ship of ours in the Atlantic the other day, had the grace to admit that he hated the dastardly deed he had to do. Any condonation

of the illegal and inhuman savageries committed by our enemies in this war would be intolerable. But many counselors are reminding us of the old Church maxim, that, while we hate the sin, we should love the sinner; and because I agree with this saying in its true meaning, I am concerned to see that it is interpreted in a rational sense, and not used sentimentally as a justification for a weak-kneed and immoral attitude. What, then, does it rightly mean?

It means loving the sinner, not as he is, but as he has it in him to become. It means that one should regard the inexhaustible potentialities of repentance and spiritual transformation in him, and order one's bearing and action so as to give to these deeply interred potentialities the maximum chance of release and actualization. It does not and cannot mean loving the sinner in so far as he is still identified in will with his sin, and with the end to which his sin is the means. The sin is the outward expression of an inward and spiritual perversion; it is not severable in moral estimate from the mental or spiritual aberration that prompts it. And the hatred rightly directed against the sin cannot be, and ought not to be, deflected from the personality of the sinner, in so far as this embodies itself in the censured deed.

It is strange that Christian ethics, the most inward and spiritual portion of our ancient ethical tradition, should have been used to justify a sundrance between will and deed, which is in fact impossible, and which could not be justified, even if it were possible. We live only in our deeds and in the energies which release themselves therein; and it is precisely the teaching of Christ which lodges the sin in the heart's-root of the sinner, and so justifies the belief that hatred due to an evil act is due also to the evil disposition in which the act is conceived and born. "That which comes from within a man defiles him"; and, in so far as he is the source of this defilement, identifies himself with it, persists in it and justifies it, I am to hate him as I hate it.

There is a noteworthy discrimination concerning the dying prayer of Christ in one of the wisest studies of the Christian ethic ever made: the *Ecce Homo* of Seeley. Noting the condition attached to Christ's plea for the forgiveness of his enemies, Seeley has the courage to conclude that Christ did not forgive the enemies who *knew* what they did. The ignorant Roman soldiers, in whose eyes He was a common malefactor, and who could make no distinction between Him and the criminals at his side, were, *for that reason alone*, to be forgiven. But the traitors who had consciously handed over their innocent fellow coun-

tryman to the agents of a foreign tyranny, who acted in deliberate malice and rejoiced in their success, are not forgiven by Christ, nor does He even pray for God's forgiveness to them. The omission, it can scarcely be doubted, was deliberate and intentional; and it was unquestionably right, for to forgive the impenitent is to condone their sin, and therefore to minimize it, if not actually to identify one's self with it.

I cannot hate the act of torpedoing a hospital ship without hating the men who order it to be done. I may not, it is true, forget the possibility that those men may some day come to hate their deed as I hate it now; but it is also true that, only after this miracle has been worked, will it be right for anybody to forgive them. If I am not to share their guilt, I must both feel and express the detestation inspired in me by their deed, and by themselves so long as they remain identified in will with their deed.

The identification of the criminal with the unrepented crime, which I am here insisting upon, is in truth an identification that everybody recognizes in the case of good deeds and of artistic achievements. Nobody proposes to love the good act without loving the actor, in so far as he is expressed in, and identified with it. In these cases, we always see the man in the deed, the poet in the poem, the artist in the picture.

Of course, we rightly reserve consideration of the latent possibilities of evil in the doer of a good deed, just as we are bound to reserve consideration of the good potencies in the wrongdoer. But it is as wrong to pretend to love the impenitent and unpurged criminal while hating his sin, as it would be to hate the doer of a deed of love while loving the deed itself.

The bearing of this brief analysis on the great moral problem of the war scarcely needs explication. Hatred, within the limits of the purpose of ending this war and all war,—hatred for the very sake of the better nature buried under the demonism of the enemy,—is not merely tolerable, but is our bounden duty. For the circumstances are such that our only chance of contributing to the release of the true and better self of our enemies is to make manifest to them the immitigable anger provoked in us by their deeds and by themselves as authors of those deeds. Such hatred is quite distinct from the blind lust of revenge, for the reason that its end is not the mere infliction upon the enemy of such savageries as he has perpetrated upon others, nor is it his annihilation. The end is such a physical victory over him as will render him impotent to pursue the course that has fired the world with a just hatred;

and, to this end, the infliction upon him of so much injury as that end itself necessitates.

When the wild beast has been caged so that he can no longer burn, poison, rape, and destroy, his own reflections upon the universal detestation he has provoked, his own perception of the impossibility of his being readmitted to the fellowship of nations while he remains identified with the seven devils that possess him, will be the necessary prelude to the change of heart that would make forgiveness and restoration possible. In this process of the spiritual redemption of Germany, hatred of the wrong and the wrongdoers is a necessary factor.

The impossible pretence of loving the spirit which is expressed and embodied in the deeds we hate is a sickly and sickening sentimentality; it is, to return to Emerson's phrase, "the gospel of love puling and whining," and therefore it needs to be counteracted by the doctrine of a just hatred.

Trinity Church, Buckingham, has been repainted during the summer and the tenant property renovated and now utilized for a much-needed temporary parish house. Rooms upstairs were given to the Red Cross, Branch No. 161, where work is progressing with much interest under the direction of Mrs. Cynthia Kirk, with members of the Woman's Auxiliary. Since June 1st nearly 5000 surgical dressings have been made. The demand for reconstruction sewing, as well as for hospital supplies, has grown so that sewing will now be done also on Thursdays. The Junior Auxiliary Red Cross have already completed some twenty garments for the fatherless children of France, under the direction of Mrs. Holah. The Rector of Buckingham has been able to arrange at the Union Chapel at Mechanicsville for an occasional Sunday afternoon service, and on September 29th the Episcopal Service was for the first time read in that village.

PROGRESS OF THE APPORTIONMENT FOR GENERAL MISSIONS

To October 1st there has been received from

Parishes	\$554,333.88
Individuals	144,515.02
Sunday Schools	188,227.03
Woman's Auxiliary	82,072.81
Junior Auxiliary	13,290.82
	\$982,439.56

This is \$24,129.53 less than was received last year for the same period. On July 1st last the decrease was \$66,700. On August 1st it was \$34,800, and on September 1st it was \$25,400. It will be

seen how great is the improvement. Everyone will rejoice at this. Individual contributions, including gifts to the "One Day's Income Plan," are responsible for this favorable change. On the other hand, Parish apportionments are behind \$42,500, and gifts from the Woman's Auxiliaries are \$8,900 less than last year.

We know that financial statements in the main are hopelessly dull and that it requires much determination and fortitude to read them. So we want those who reach thus far in this letter to take courage and read on in order to realize how it is that the Board's bill is so very much larger than heretofore. There is mighty little difference between an individual, a corporation, a society. All have their obligations to meet, and in these days especially, all feel the pressure of war, and it is tremendous.

In whole or in part the Board cares for 21 Hospitals, 3 Colleges, 423 Schools and 2446 Mission Stations. On its Rolls are 2758 Missionary Soldiers, of whom 808 are Clerical and 1950 Lay. Rates of exchange, passenger rates, freight, insurance, rents, hospital supplies, repairs, fuel, and the countless other items that come into the daily life—the cost of all these has vastly increased. Everyone knows this—everyone understands. Probably 75,000 Churchmen are now in military service, and the greater number are unable to fulfill their Parochial obligations. Several hundred of the Clergy are with the armed forces, and their Parishes must do the best they can without them.

Brothers and Sisters throughout the Church but three months remain to complete our Apportionment. Most Parishes have not yet done so. There is still due the sum of \$693,830.44. And this is but the minimum. Every dollar is needed and more, too.

Men today are seeing the Son of Man in a new light—witness the myriad host now bearing testimony to His Name. Their hearts throb with the promise that His Righteousness shall prevail upon Earth, and they are spending their blood on the fields of battle in order to vanquish the forces of evil. And men now realize they are their brothers' keepers, and their tenderness is limitless.

May we too learn, maybe we have already done so, the lesson of forgetting self, and of substituting therefor, not obligation or duty, but prayer to Father and to Country for assignment of service. And God and Country show the way. All things we must do for our Country in these heavy days, and all things too for God and His children. Not a minimum in either case—but all things.

GEORGE GORDON KING,
Treasurer.

Report of the Treasurer of the Board of Missions, Diocese of Pennsylvania

Contributions to October 1, 1918

The Apportionment to the Diocese for General Missions

The minimum apportionment for the fourteen months ending December 31, 1918, is.....	\$169,817.00
The amount received by the Treasurer toward this from Parish, Individual, Sunday-school and Woman's Auxiliary Offerings to October 1, 1918, is.....	\$96,131.30
One Day's Income Plan.....	19,616.59
Total.....	\$115,747.89
Also received on account 1917.....	\$502.94
Last year we received to October 1st	\$130,023.94

Specials are not entered below because they neither apply upon the apportionment nor aid the Board in meeting its appropriations.

Parish or Mission	Apportionment of Committee	Parish	RECEIVED FROM Sunday-school	Woman's Aux.	Total
Ambler, Trinity.....	\$429.78	\$10.00	\$100.00	\$28.50	\$138.50
Angora, Church Home for Children.....	.....	.....	15.00	.....	15.00
Ardmore, St. Mary's.....	1,614.68	919.50	117.84	183.71	1,221.05
Bala, St. Asaph's.....	1,835.68	1,035.50	274.48	75.00	1,384.98
Bristol, St. James'.....	139.82	36.90	9.95	.....	46.85
" St. Paul's.....	148.67	.....	.....	.....	.....
*Bryn Mawr, Redeemer.....	3,378.47	3,693.32	21.00	290.00	4,004.32
Buckingham, Trinity (Centreville).....	48.48	2.00	15.25	3.50	20.75
Centre Hill, Trinity.....	.27	.....	.....	.....	.....
Cheltenham, St. Paul's.....	2,414.51	73.30	670.47	83.32	826.99
* " Trinity Chapel.....	28.13	.....	34.00	.....	34.00
*Chester, St. Luke's.....	95.11	.....	75.00	21.00	96.00
" St. Paul's.....	1,723.67	386.82	500.00	530.00	1,416.82
* " St. Mary's.....	3.97	.....	15.15	.....	15.15
Clifton Heights, St. Stephen's.....	88.37	.....	54.80	2.500	56.80
Coatesville, Trinity.....	427.37	10.00	328.25	9.0	347.75
Collingdale, Trinity.....	122.46	.....	19.84	.....	19.84
Concord, St. John's (Ward P. O.).....	10.88	2.00	6.59	.....	8.59
Conshohocken, Calvary.....	1,005.80	615.21	237.03	30.00	882.24
Darby, All Saints'.....	180.99	.....	127.00	12.00	139.00
Dolington, St. Wilfred's.....	.45	.....	.....	.....	.....
*Downingtown, St. James'.....	195.90	{ 17.00 x75.00 }	150.00	29.00	{ 196.00 x75.00 }
Doylestown, St. Paul's.....	190.98	46.75	70.00	.....	116.75
*Eddington, Christ Church.....	59.86	59.86	1.00	.....	60.86
Eddystone, St. Luke's.....	37.88	.....	12.30	.....	12.30
*Fallsington, All Saints'.....	9.61	.....	14.00	.....	14.00
Frosty Hollow, St. Giles'.....	.11	.....	.....	.....	.....
Gulph, Trinity.....	26.34	.....	.....	.....	.....
*Great Valley, St. Peter's.....	14.00	16.00	.....	.....	16.00
Gwynedd, Messiah.....	467.71	202.25	76.70	15.00	293.95
*Hatboro, Advent.....	37.83	75.66	23.50	.....	99.16
Highland Park, Holy Sacrament.....	131.07	8.00	80.00	5.00	93.00
Honeybrook, St. Mark's.....	69.60	.....	2.25	.....	2.25
Hulmeville, Grace.....	7.43	.....	3.59	.....	3.59
Jenkintown, Our Saviour.....	1,891.54	1,501.00	121.53	34.00	1,656.58
*Kennett Square, Advent.....	17.51	.....	25.00	.....	25.00
King of Prussia, Mission.....	.....	.....	25.13	.....	25.13
*Langhorne, St. James'.....	73.39	45.50	27.89	.....	73.39
Lansdale, Holy Trinity.....	83.93	.....	79.30	.....	79.30
Lansdowne, St. John Evangelist.....	1,096.01	10.00	250.00	82.00	342.00
Lower Merion, St. John's.....	657.80	275.00	300.00	40.00	615.00
*McKinley, St. Andrew's.....	1.29	.....	8.34	.....	8.34
Marcus Hook, St. Martin's.....	29.61	.....	.....	.....	.....
Media, Christ Church.....	407.33	184.27	126.73	26.00	337.00
Morrisville, Incarnation.....	21.49	.....	.....	.....	.....
Morton, Atonement.....	137.40	.....	46.61	.....	46.61
*New London, St. John's (Kelton).....	4.54	.....	24.70	.....	24.70
Newton, St. Luke's.....	106.30	55.15	40.00	.....	95.15

Parish or Mission	Apportionment of Committee	Parish	RECEIVED FROM		Total
			Sunday-school	Woman's Aux.	
Norristown, All Saints'.....	\$639.34	\$7.00	\$466.35	\$44.00	\$517.35
" St. John's.....	1,058.07	286.85	108.14	220.00	614.99
Norwood, St. Stephen's.....	151.53	.....	71.00	.....	71.00
*Paoli, Good Samaritan.....	1,031.96	1,035.62	291.55	25.00	1,352.17
Parkesburg, Ascension.....	35.12	.....	32.98	.....	32.98
Perkiomen, St. James'.....	32.94	.....	13.16	.....	13.16
*Pequea, St. John's.....	10.67	.....	10.67	.....	10.67
Philadelphia, Advent.....	41.21	.....	.....	.....	.....
" Advocate Memorial.....	1,586.54	4.00	400.00	95.00	499.00
" *All Saints' (Moyamensing).....	554.31	.....	625.00	160.00	785.00
" *All Saints' (Lower Dublin).....	581.95	595.76	400.00	220.95	1,216.71
" *All Souls' (For the Deaf).....	96.64	96.64	.....	.....	96.64
" Annunciation.....	697.50	55.25	.....	5.00	60.25
" Ascension.....	1,022.54	593.37	16.71	48.60	658.68
" Atonement Memorial.....	1,657.00	21.00	400.00	45.00	466.00
" Calvary (Germantown).....	3,615.94	1,214.94	1,392.00	107.00	2,713.94
" Calvary (West).....	393.51	32.87	60.20	.....	93.07
" Christ Church.....	1,743.03	1,058.42	600.00	5.00	1,663.42
" Christ Church Chapel.....	817.58	222.68	.....	8.00	230.68
" Christ Church (Germantown).....	2,143.02	652.92	117.00	11.00	780.92
" Christ Church (Franklinville).....	265.90	.....	53.00	5.00	58.00
" Christ Church Hospital Chapel.....	.....	.....	.....	11.00	11.00
" Covenant.....	958.17	30.00	200.00	100.00	330.00
" Crucifixion.....	183.97	.....	40.52	2.00	42.52
" Emmanuel (Holmesburg).....	324.99	21.75	130.33	15.00	167.08
" Emmanuel (Kensington).....	207.10	.....	.....	.....	.....
" *Epiphany (Sherwood).....	644.09	200.00	457.61	.....	657.61
" Epiphany (Germantown).....	1,009.65	192.99	180.58	13.00	386.57
" Galilee Mission.....	.....	5.00	.....	.....	5.00
" *Gloei Dei (Southwark).....	701.92	25.83	683.32	25.00	734.15
" Good Shepherd (Kensington).....	303.75	195.00	80.00	.....	275.00
" Grace.....	1,147.17	398.52	110.00	30.00	538.52
" Grace (Mt. Airy).....	2,119.29	1,605.21	347.90	48.00	2,001.11
" *Holy Apostles'.....	6,475.74	3,479.20	3,663.76	360.00	7,502.96
" Holy Comforter Memorial.....	465.06	67.00	250.96	.....	317.00
" Holy Comforter (West).....	345.63	67.67	58.53	.....	126.20
" Holy Communion Memorial.....	1,113.84	37.33	836.11	.....	673.44
" Holy Innocents' (Tacony).....	281.27	43.82	44.66	.....	88.48
" Holy Trinity.....	7,408.51	7,169.75	300.00	380.00	7,849.75
" Holy Trinity Memorial Chapel.....	398.27	266.08	103.72	5.00	374.80
" *House of Prayer.....	64.10	40.00	20.00	15.00	75.00
" Home for Consumptives.....	.....	.....	34.47	.....	34.47
" Home of Merciful Saviour.....	.....	.....	187.20	.....	187.20
" House of the Holy Child.....	.....	.....	.....	.....	.....
" Incarnation (Drexel Hill).....	.....	.....	61.27	.....	61.27
" Incarnation.....	1,746.49	107.00	525.00	22.00	654.00
" *L'Emmanuelo.....	12.22	22.22	12.50	.....	34.72
" Mediator Chapel.....	1,414.95	26.30	250.00	5.00	271.30
" Messiah (Port Richmond).....	128.09	.....	57.12	.....	57.12
" Prince of Peace Chapel.....	848.72	119.91	577.16	35.21	732.28
" Redemption.....	760.23	8.00	350.00	38.00	396.00
" Resurrection.....	1,617.61	125.02	275.00	18.00	418.02
" St. Alban's (Olney).....	252.61	100.00	.....	.....	100.00
" St. Alban's (Roxborough).....	120.41	15.00	25.00	.....	40.00
" St. Ambrose.....	232.94	75.72	100.00	.....	175.72
" St. Andrew's (Eighth Street).....	945.06	59.85	400.00	100.00	559.85
" St. Andrew's (West).....	1,500.69	114.65	162.13	25.00	301.78
" St. Augustine's.....	254.01	.....	.....	.....	.....
" St. Barnabas (Kensington).....	299.41	125.04	40.00	.....	165.04
" St. Barnabas' (West).....	356.84	.....	160.00	3.00	163.00
" *St. Barnabas' (Germantown).....	125.28	23.68	101.60	3.00	128.28
" St. Bartholomew's.....	278.54	.....	94.83	.....	94.83
" St. Bartholomew's (Wisconsin).....	121.95	18.00	48.12	34.00	90.12
" St. Clement's.....	4,255.56	3,042.82	74.23	269.05	3,386.10
" St. Cyprian's.....	10.31	.....	6.00	.....	6.00
" St. David's (Manayunk).....	509.12	.....	.....	43.59	43.59
" St. Elizabeth's.....	357.73	1.00	50.00	1.38	52.38
" St. Gabriel's.....	50.63	.....	.....	.....	.....
" *St. George Chapel (Venango).....	11.09	.....	44.36	.....	44.36
" St. George's (Richmond).....	293.72	100.00	161.25	20.11	281.36

Parish or Mission	Apportionment of Committee	Parish	RECEIVED FROM		Total
			Sunday-school	Woman's Aux.	
Philadelphia, St. George's (West).....	\$316.50	\$25.63	\$100.00	.....	\$125.63
" St. James'.....	9,461.90	90.00	380.72	\$282.50	755.22
" St. James' (Hestonville).....	339.31	17.45	105.00	.....	122.75
" St. James' (Kingsessing).....	514.63	1.00	55.00	2.00	58.00
" St. James-the-Less (Falls of Schuylkill).....	799.34	427.89	100.00	.....	527.89
" St. John (Northern Liberties).....	133.19	10.00	50.00	.....	60.00
" St. John's (Free).....	486.66	.....	50.00	.....	50.00
" St. John Baptist (Germantown).....	203.01	5.00	.....	10.00	15.00
" St. John Chrysostom.....	190.85	.....	25.00	10.25	35.25
" St. John Evangelist.....	132.32	.....	.....	.....	.....
" St. Jude and the Nativity.....	1,111.91	.....	177.00	10.00	187.00
" St. Luke and Epiphany.....	7,788.69	274.78	61.58	107.55	443.91
" *St. Luke the Beloved Physician (Bustleton).....	144.55	34.55	110.00	.....	144.55
" St. Luke's (Kensington).....	831.27	85.50	410.00	.....	495.50
" St. Luke's (Germantown).....	3,969.42	1,389.32	227.22	115.00	1,731.54
" St. Mark's (Frankford).....	1,539.20	.....	390.00	13.00	413.00
" St. Mark's.....	4,997.15	2,177.25	87.46	168.00	2,432.71
" St. Martin's (Oak Lane).....	695.89	24.75	131.82	15.00	171.57
" St. Martin's-in-the-Fields.....	4,694.69	4,024.72	287.31	143.47	4,455.50
" St. Mary's (West).....	2,776.82	472.00	216.55	164.00	852.55
" St. Matthew's (Francisville).....	2,252.32	1,035.81	687.73	121.00	1,844.54
" St. Matthias'.....	997.41	2.00	317.04	187.00	506.04
" St. Michael's.....	1,187.01	{ 295.58 x75.00 }	250.00	99.25	{ 644.83 x75.00 }
" *St. Michael and All Angels'.....	97.98	61.00	35.00	4.00	100.00
" St. Monica's.....	162.30	.....	15.00	8.00	23.00
" St. Nathaniel's.....	515.41	25.00	121.00	3.00	149.00
" St. Paul's (Chestnut Hill).....	4,917.77	5,078.10	163.56	435.00	5,676.66
" St. Paul's Memorial (Overbrook).....	3,309.08	450.00	300.00	154.15	904.15
" *St. Paul's (Aramingo).....	320.00	120.70	200.00	25.00	345.70
" St. Paul's Memorial (Fifteenth and Porter Streets).....	678.34	80.00	400.00	.....	480.00
" St. Peter's.....	4,885.57	4,435.09	192.07	235.65	4,862.81
" St. Peter's (Germantown).....	3,201.12	807.20	496.58	185.00	1,488.78
" St. Philip's.....	1,217.90	187.73	321.79	76.00	585.54
" St. Sauveur.....	74.27	.....	.....	.....	.....
" St. Simeon's (Bishop Steven's Memorial).....	1,109.26	75.00	275.00	.....	357.50
" St. Simon the Cyrenian.....	750.73	52.68	582.17	12.86	647.71
" St. Stephen's.....	4,954.08	1,341.35	122.62	430.00	1,893.97
" St. Stephen's (Bridesburg).....	426.34	.....	50.00	.....	50.00
" *St. Stephen's (Wissahickon).....	210.93	.....	210.93	.....	210.93
" St. Thomas'.....	252.73	.....	.....	2.00	2.00
" *St. Timothy's (Roxborough).....	1,203.08	12.50	1,302.08	47.00	1,361.58
" *St. Titus' Mission (Elmwood).....	2.30	.....	16.50	.....	16.50
" The Redeemer.....	.....	.....	47.93	.....	47.93
" The Saviour (West).....	4,208.47	749.40	850.00	150.00	1,749.40
" Transfiguration (West).....	118.48	.....	22.16	.....	22.16
" Trinity (Southwark).....	218.66	.....	.....	.....	.....
" *Parish of Trinity Church (Oxford).....	460.82	225.00	322.54	.....	547.54
" Zion.....	384.00	41.99	60.45	.....	102.44
" *Phillips Brooks Memorial Chapel.....	96.65	18.72	78.00	.....	96.72
Phoenixville, St. Peter's.....	880.31	617.88	36.16	42.00	696.04
Pottstown, Christ Church.....	369.19	35.50	175.00	6.00	216.50
Prospect Park, St. James'.....	130.94	.....	37.14	5.00	42.14
*Quakertown, Emmanuel.....	6.00	.....	19.01	.....	19.01
Radnor, St. David's (Devon).....	460.40	{ 58.75 x94.94 }	.....	52.50	{ 111.25 x94.94 }
" St. Martin's and Chapel at Ithan.....	38.61	268.24	.....	108.00	376.24
Ridley Park, St. John Evangelist.....	.....	.....	22.22	.....	22.22
" " Christ Church.....	619.44	105.00	.....	.....	105.00
*Rockdale Calvary.....	120.04	.....	125.00	.....	125.00
Rockledge, Holy Nativity.....	358.77	.....	.....	.....	.....
*Rosemont, Good Shepherd.....	2,676.83	2,998.83	65.00	140.00	3,203.83
Royersford, Epiphany Mission.....	40.23	.69	32.04	.....	32.73
*Southampton, St. Columba.....	7.48	.....	31.62	.....	31.62
Somerton, St. Andrew's.....	2.72	.....	.....	.....	.....
Swarthmore, Trinity Mission.....	118.98	3.00	20.68	10.00	33.68
Upper Merion, Christ Church.....	264.29	77.52	142.49	7.00	227.01
Upper Providence, St. Paul's Memorial (Oaks).....	68.51	.....	36.50	8.00	44.50
Valley Forge, Washington Memorial Chapel.....	283.18	111.78	30.22	.....	142.00
Warwick, St. Mary's.....	22.60	.....	.....	.....	.....

Parish or Mission	Apportionment of Committee	Parish	RECEIVED FROM		Total
			Sunday-school	Woman's Aux.	
Wayne, St. Mary's Memorial.....	\$1,765.07	\$408.57	\$396.87	\$102.00	\$907.44
Weldon, St. Peter's.....	120.37	.....	41.07	.....	41.07
West Chester, Holy Trinity.....	978.93	325.17	290.00	185.40	900.57
West Vincent, St. Andrew's.....	.84	.....	.....	.....	.....
West Whiteland, St. Paul's.....	105.23	81.00	.....	21.00	102.00
*Whitemarsh, St. Thomas'.....	976.41	820.00	181.70	39.00	1,040.70
Willow Grove, St. Anne's.....	70.47	.....	27.44	.....	27.44
Wyncote, All Hallow's Church.....	749.47	155.00	173.53	15.00	343.53
Wynnewood, All Saints'.....	322.40	100.00	80.00	.....	180.00
Yardley, St. Andrew's.....	75.90	6.70	20.37	.....	27.07
Miscellaneous.....	4,359.20	15,204.04	111.69	1,251.95	16,567.68

E. & O. E.,

Church Missions House,
281 Fourth Avenue,
New York, N. Y.

GEORGE GORDON KING, TREAS.

x Applying on apportionment 1916-17.

* These 40 Parishes or Missions have met or exceeded their minimum apportionment for the present fiscal year.

CHURCH PERIODICAL CLUB OF THE CHURCH

REPORT OF THE EXECUTIVE SECRETARY

The regular work of the Church Periodical Club has been directly conditioned, beyond that of many other Church activities, by the war. Books and magazines ordinarily offered through our branches have been diverted to the use of the Army and Navy, and the Church Periodical Club itself, through its Committee on Chaplains' Welfare Work, has extended its service to chaplains and lay workers among our soldiers and sailors, and, in an increasing number of cases, to the men themselves. All honor should be given to the faithful donors, who have continued their magazines to the mission field, and equal honor to the recipients who have asked that their share should go to the men at the front.

One of the marked events of the year has been the removal of the Central Office to new quarters. This was made necessary by the expansion of work directly connected with the Board of Missions. The offices are pleasant and accessible, and it is hoped that many friends of the C. P. C., both old and new, will find their way there.

In the midst of the larger, popular calls for reading matter, the Church Periodical Club must ever keep before the eyes of its members the idea of personal service. To emphasize collecting of periodicals, to take pride in large reports of odd magazines, is to lower the standard set by our founder. The tendency in these directions is the least hopeful note of the Church Periodical Club today. On the files at present are definite unfulfilled requests for Church Papers, World's Work, Youth's Companion, Ladies' Home Journal, educational journals, etc., while the needs of our chaplains at the front are practically unlimited. As we look backward with

thankfulness to the thirty years of our existence, let us look forward with determination to an increased membership among those who will with their gift make the greater offering of their own personality.

TREASURER'S REPORT

Cr.	
By Balance April 1, 1917.....	\$ 537.30
Receipts	3413.75
Total	\$3951.05
Dr.	
Disbursements	3157.17
Balance April 1, 1918.....	\$ 793.88

TRAVELING LIBRARIES

The Director of Traveling Libraries reports 254 libraries in circulation, eight given this year by the following Dioceses:

Newark, 3; New Jersey, 1; Pennsylvania, 1; New York, 1; Michigan, 1; Ohio, 1.

REPORT OF THE CHAPLAIN'S WELFARE WORK COMMITTEE

Immediately after war was declared, the Church Periodical Club determined to extend to all chaplains in the Army and Navy the same service that was already being given to a few. A committee on Chaplains' Welfare Work was appointed, and, by means of special appeals, a fund was collected and spent for books, magazine subscriptions, games, Christmas cards, etc. When the Church War Commission called together representatives of all Church organizations engaged in war work, the Church Periodical Club offered the services of its committee to assist in providing equipment for chaplains.

Another phase of our war work has been undertaken in co-operation with the Army and Navy Department of the Brotherhood of St. Andrew. The secretary is writing to all Churchmen in the

Army and Navy and is turning over to the Church Periodical Club any requests for reading matter, either general or special. More offers of magazines are needed to meet these requests promptly.

While little recreational material is called for by chaplains at camps in this country, there is a demand for a steady supply at the front, especially in the base hospitals, and there will be a similar demand by such of our clergy as are appointed chaplains of general military hospitals here. Much material in the way of games, puzzles and scrap books can be easily prepared by individuals and by groups of young people under supervision. Directions and samples may be obtained from the committee as well as addresses for sending.

The main point for the members of the Church to bear in mind is that there is in the Church an organization that is trying to keep in touch with conditions and needs, that their reading and recreational material should naturally be offered through this organization, and should be placed at the disposal of our Church chaplains and laymen engaged in war work. Let us make sure that their needs are supplied, giving them not only material equipment, but the constant assurance that the Church is back of them in their work.

NEW OBJECTIVES OF THE BROTHERHOOD OF ST. ANDREW

The work of the Brotherhood of St. Andrew among the enlisted men of the Army and Navy has opened the way for a large and practical spiritual service. This work has been going on for many months under the general direction of the Church War Commission. The Brotherhood has found the work in the camps not unlike that in the parish and community at home, for it has been the

connecting link between the enlisted man and the chaplain, promoting the Church's services and leading men to a reception of the Sacraments. Thousands of personal interviews have been had, hundreds of groups of personal workers formed, Bible Classes established, many men baptized and confirmed and brought within the constant and effectual touch of the Church through its services and Sacraments.

And now as the Church looks toward the period when peace shall return, the Brotherhood, in its eagerness to be of service, is looking for an even more definite and useful work at home than it has had during its thirty-five years of inspiring life. For the members of the Brotherhood accept special responsibility at this time to co-operate with other churchmen in preparation for the return to their parishes of those men now enlisted in the service of the nation.

Under the guidance of God, the leaders of the Brotherhood are promoting what is known as the Advance Program. It has for its general purpose the extension of Christ's Kingdom through the enlistment of men and boys of the Church, with the following objectives:

To create in every parish a service group of men and boys who will be of genuine value to the rector.

To make personal prayer and service a living factor in every parish.

To make practical the threefold endeavor in every parish: increasing church attendance, men's Bible classes, men's corporate communions.

To promote the devotional life of the family through the practice of family prayer.

To bring fathers, older brothers and kinsmen of enlisted men into practical and inspiring relationship to Christian service.

To show young men with increasing clearness the vision of the sacred ministry, serving as officers in Christ's army.

To strengthen the Brotherhood's Junior Department by training and actively enlisting boys of every parish in Christ's army.

To realize these objectives, a definite plan has been adopted and set forth in a general prospectus, from which we quote the following paragraphs:

"To place in the field as rapidly as possible eight secretaries, one for each province. To reorganize chapters depleted by reason of enlistment of membership in our nation's fighting forces, and to organize new groups to serve actively in Christ's army where no chapters have recently existed. These secretaries will intensify the work throughout the Dioceses and be under the supervision of a general secretary. The plan likewise provides for a Junior Department

Secretary, whose entire time will be devoted to the Church's supreme opportunity, the Boy, bringing him into his proper relationship to the Church's army and so training him for Christian service that he will not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end.

"The National Council of the Brotherhood has enthusiastically adopted the Advance Program; and a committee of churchmen, representatives of the various provinces, is at work upon the financing of the undertaking. You are asked to share in the privilege of aiding the Church to prepare for the return of the men from the front and for the realization of the new vision.

"A need never existed in the plan for the fulfilment of Christ's program and the establishment of Christ's Kingdom that could not be satisfied. With the knowledge that God is calling us to a larger service, our hearts are strengthened as we rejoice in the hope of every man's enthusiasm."

To promote the Advance Program the Brotherhood has called G. Frank Shelby of Denver as General Secretary, in addition to whom the following officers and secretaries have been elected: President, Edward H. Bonsall; first vice-president, Courtenay Barber; second vice-president, Walter Kidde; treasurer, Warren Hires Turner; associate general secretary and editor of *ST. ANDREW'S CROSS*, George H. Randall; executive secretary, Franklin H. Spencer. Mr. Finney, temporarily transferred to the Army and Navy Department, continues his service as its chief secretary, in charge of field work.

Already plans are under way for a considerable enlargement of the Brotherhood's work, and secretaries are already being called for service in the various provinces. Many of the bishops have given their enthusiastic endorsement of the new plans of the Brotherhood. Not before in recent years has the Church, awakened to the needs of the enlisted man as he returns home, taken so keen an interest in this national organization of churchmen and the work that they are professing to do.

Rectors and laymen desiring help in the establishment of the laymen's work in their parishes are asked to write to the General Secretary at the Brotherhood headquarters in the Church House, Twelfth and Walnut Streets, Philadelphia. A careful response will be made and an earnest effort to help each individual parish to the very highest degree.

THE CHURCH TRAINING SCHOOL FOR TEACHERS

Under the auspices of the Board of Religious Education of the Diocese of Pennsylvania

Arrangements have been made for the following Teacher Training Classes:

CHESTER CENTRE

Monday Evenings, St. Paul's Parish House, Broad and Madison streets. 7.45 P. M., "The Old Testament." Rev. Llewellyn N. Caley, B.D. Commencing October 14.

WEST PHILADELPHIA CENTRE

Monday Evenings, St. Philip's Church, Forty-second and Baltimore avenue. 8.00 P. M., "Christian Nurture Series." Rev. Frederick E. Seymour.

MID-PHILADELPHIA CENTRE

Wednesday Evenings, St. Jude and Nativity, Eleventh and Mt. Vernon streets. 8.00 P. M., "The Old Testament." Rev. Llewellyn N. Caley, B.D. Commencing October 23.

GERMANTOWN CENTRE

Friday Evenings, St. Luke's Parish House, Main and Coulter streets. 7.45 P. M., "Church History." Illustrated. Rev. Llewellyn N. Caley, B.D. Commencing October 11.

KENSINGTON CENTRE

Friday Evenings, Free Church of St. John Emerald and Elkhart streets. 8.00 P. M., "The Prayer Book." Rev. Gomer B. Matthews. Commencing October 11.

THE COURSE OF RELIGIOUS INSTRUCTION is that set forth as the Standard Course of Teacher Training of the General Board of Religious Education, and is divided into Three Years of Work of forty hours a year, as follows. We append thereto a list of books which will be used in the Church Training School in this Diocese.

FIRST YEAR'S WORK—FORTY HOURS

Religious Pedagogy. Ten hours general and five hours specialized as Primary, Junior, or Senior.

"The Teacher and the Pupil." Weigle, 70c.

The Gospels and the Life of Christ. Ten hours. "How to Study the Life of Christ." Butler. 75c.

"The Earthly Life of Jesus Christ." Caley. 25c.

The History of Missions. Five hours. "Short Handbook of Missions." Stock. 60c.

The Christian Year. Five hours.

"The Seasons, Fasts and Festivals of the Christian Year." Staley. 60c.

Social Service. Five hours.

SECOND YEAR'S WORK—FORTY HOURS

The Church of the Apostolic Age. Ten hours.

"Christianity in the Apostolic Age." Purves. \$1.40.

"The Church of the Apostolic Age." Caley. 25c.

The Prayer Book. Ten hours.

"Teacher's Prayer Book." Barry. \$1.35.

The Catechism and Christian Doctrine. Ten hours.

"Church Catechism Explained." Robinson. 60c.

Biblical Geography. Five hours.

"Historical Geography of the Holy Land." Stewart. 75c.

The Organization and History of the Sunday School. Five hours.

"The Sunday School of Today." W. W. Smith. \$1.25.

THIRD YEAR'S WORK—FORTY HOURS

The Old Testament. Twenty hours.

"Short History of the Hebrews." Otley. \$1.25.

Church History. Twenty hours.

"Turning Points in General Church History." Cutts. \$1.40.

"History of the Church of England." Wakeman. \$2.00.

"The Church in America." Coleman. 60c.

Any subject of the Course may be taken up separately, and at any time, or in any order, and due credit given for its mastery. No certificate, however, will be given where studies have covered less number of hours than those assigned to the particular subjects.

"The Church Handbook for Teacher Training Classes," published by Jacobs & Co., under the auspices of the Sunday School Association of the Diocese of Pennsylvania, \$1.25, covers nearly every subject in the course.

The above prices were kindly supplied by Jacobs & Co., 1628 Chestnut street, where these books can be obtained.

WHO MAY ENROLL

These classes are intended especially for the Teachers and Officers in our Sunday Schools and other Church Workers; but any who are interested in the subjects to be studied will be gladly welcomed.

To enroll means to work. It will require only a reasonable amount of time; but conscientious effort and regularity of attendance are essential.

CERTIFICATES AND DIPLOMAS

Provision is made for examination of those who choose to enter for it, or write a thesis on the subject. Certificates will be given to those who pass a successful examination or write a satisfactory thesis on each subject, and Diplomas, granted by the Province of Washington, will be given to those who pass the examination in all subjects in each year's course; the obtaining of seventy per cent. of marks being the passing grade.

HOME READING COURSE

This is a plan which any teacher can pursue by the help of recommended books. The books may be read at home; and then the Diocesan Examiners offer an examination, or require some equivalent evidence of the work done, such as the writing of a satisfactory thesis on the given subject, before recommending the teacher for a certificate. Or any of the above mentioned courses can be studied in connection with the Correspondence Course of the General Board of Religious Education. For particulars apply to Rev. Lester Bradner, Ph. D., 289 Fourth Avenue, New York.

REV. LLEWELLYN N. CALEY, *Chairman*.

REV. FREDERICK E. SEYMOUR, *Secretary*.

J. LEE PATTON, ESQ., *Treasurer*.

REV. W. HERBERT BURK,

REV. FRANCIS M. TAITT,

GEORGE W. JACOBS,

CLARENCE C. KLINK,

EDWARD R. LONGSTRETH,

Sunday School Department.

EXTRACTS FROM AN EDITORIAL IN THE SOUTHERN CHURCHMAN OF DECEMBER 19, 1914, CONCERNING "THE CHURCH HANDBOOK"

"We have never seen a similar work which contains so much in the same compass. It resembles an encyclopedia in its range and completeness, while there is not a dull or superfluous page in it. Its accuracy of fact and statement is remarkable. * * * The language, as well as the teachings, of the Handbook is that of the Church and not of any school or party. * * * For Sunday-school Teachers and Superintendents who wish to know their business we recommend this book without reserve. Also for Rectors who wish a guide or text-book for Bible Classes or Teacher Training. * * *—we know of no single volume equal to this Church Handbook under review."

CHURCHWOMAN'S ASSOCIATION

It will be news to many that there is an organization in the Diocese with the name above. Its purposes are stated in the

PREAMBLE TO THE BY-LAWS

We, who form this Association, desire to serve God and our country to the utmost of our powers. We are aware that woman's influence is constantly increasing with the increased opportunity for the development of her personality. We recognize the power of political influence, without a corresponding responsibility, to be a social menace. We desire to be held to strict accountability in the exercise of this influence. We accept the principle of enfranchisement, therefore, as a means

whereby our service to the State may be freed from ineffectual uncertainty and through which we may be vested with effectual responsibility. We desire for ourselves as church women a hearing on all the movements of the day, that thereby the faith which we profess may crystalize through us into the formation of facts making for the betterment of human life.

We ask God to give us His blessing, and with the help of Sacrament and Prayer we form this Association to arouse the Church to our need of responsible civic service, and, as we may also believe, to the State's need of us.

BY-LAWS

Name. The name of this organization shall be "Churchwoman's Association."

Objects. To consecrate the civic activities of church women. To this end there will be corporate communion at specified intervals.

Members. Members shall be those communicants of the Protestant Episcopal Church who accept the principle of Equal Suffrage.

Dues. There shall be no dues. The support of the work shall depend upon voluntary contributions.

Those desiring to join should send their names to Dr. Marian Francis Self, 5502 Chew street, Germantown.

The Association has issued the following Prayer Leaflet.

INTERCESSION

Let us pray—

That our nation may be brought to a sense of its neglect of God; may humbly acknowledge its unworthiness; and heartily entreat His succor in its hour of trial.

That our Church may cast off all timidity and sloth and dare great things for the Kingdom of God.

That we may not waver in our confidence in God.

THANKSGIVING

Let us give thanks—

For the constancy of our people in the face of difficulties and perils.

For the growing desire on the part of many to find solution of social problems in the teaching of Jesus Christ.

For all who in conflict, suffering or death have forgotten self in the service of God and country.

We praise Thee, O God.

WOMAN'S AUXILIARY

FOREIGN COMMITTEE

At the meeting of the Foreign Committee at the Church House on Monday, November 18th, at 10 A. M., the speaker will be Dr. Harry B. Taylor, of Anking, China.

CHURCH PERIODICAL CLUB

Diocese of Pennsylvania

To the Librarians—

DEAR FRIENDS: While the epidemic of influenza lasts, it has been thought better not to have any meetings. But, at the same time, we must not forget the duty we owe to the Clergy and Mission workers, so as not to lose the good we have done in the past. There is still a large field to reap both in the Missions here in this country and in the Mission field overseas. And the Church Periodical Club must stand for what its Founder made of it and worked for it during her life of great usefulness.

A double work has been put upon us, whether for the Church or the Nation, and on each lies the responsibility, by constant prayer, that she may go out as a messenger in her work, no matter what the call is.

Now, let me say right here, in regard to our Diocesan work, that it must be made of much more importance. To quote one of our recipients in this work, "We cannot get enough of this material; do not please feel embarrassed in sending it to us." This is a work in which we have done well in the past; let us see to it that we are ready for it later. The institutions for women and little children must be provided for this winter; many of the little ones have been left suddenly without either parents or home in several cases. Do not let us forget their Christmas cards. I could not fill the requests that came in for books for children last season. Women's magazines ARE NOT NEEDED at the camps for the Army and Navy, and still they were sent to the Navy Yard in shoals, and in many cases they were discontinued to the very poor wives of the clergy in this State, and through the South and Alaska. Deaconesses are asking for them for their reading rooms, for the poor women in their schools and missions. It was next to impossible to supply them even in this Diocese, where we have so many poor Missions depending upon us. Let us see that periodicals not needed by our boys are sent in the proper channels.

Let me say a word for the work among the various Sunday Schools, scattered all over. We have for some time been sending both old and new materials to them, for their funds are not equal to the demand, and our ready supply has kept many going which would have closed down but for us. They are not needed to go overseas. Not as much went out last season. I hope the coming season will prove fruitful beyond expectation.

And now for the work in connection with the Mission overseas carried on by us, and steadily increasing each month.

Especially for the Chaplains connected with the Base Hospitals, who need so much help from us, and our sympathy, and our united prayers. We have the great satisfaction of knowing they do arrive safely at their destination and not in shreds.

I have great reason to be very proud of those librarians who have kept up this work in their parishes both over in France and in the many cantonments in this country.

And, lastly, may I add a few words to the greatest work of all that we do, one of the most important, and the one often overlooked by both donors and librarians? We are so busy that it is therefore neglected. Only a correspondent really knows what it means to those who are working in many dark places, and get so discouraged with the labor which does not seem to bear any fruit. Then comes a letter full of sympathy for the struggle she is making, from a fellow-worker, and she adds: "If you only knew how these letters appeal to us who are striving in dark places to throw some light! Your letter just comes when I feel most discouraged." Oh, yes, it is that we need in our work the spiritual touch; it will work between the donor and the recipient for a better co-operation one with another.

And for ourselves, we need it greatly just now, when our work has become so scattered. How often the question comes to us, Are we really doing good? and our letter comes to us in these words, "Yes, you are doing good, great good; do not undervalue your work, but take heart and keep those letters up."

So, dear friends and co-workers, let this Advent season be to each one another call for Christ's sake.

November, 1918.

A. F. K.

2210 Sansom Street.

RETREAT OF THE PRAYER GUILD OF THE TEACHING OFFICE OF THE CHURCH

The annual Retreat for the Prayer Guild for the Teaching Office of the Church was held on Wednesday, October 2d, at St. Mark's Church, 16th and Locust streets, Philadelphia.

About seventy-five women attended the Retreat, which was conducted by the Rev. K. L. Tiedemann, of the Order of the Holy Cross.

The rule of silence was observed and the day was marked by a spirit of deep devotion and of dedication for the coming year's work.

Many of the women present were in the midst of their training for the Church's great Call to Prayer, which is to be made in Advent; many were Mission Study Class leaders; all had the

work of God's Kingdom, the Church, as the keenest interest of their lives, and so had gathered for quiet refreshment and to offer their souls and bodies to Him.

The day began with a Celebration of the Eucharist at 8 o'clock, after which breakfast was served in the Parish House. Morning Prayer followed at 9.45 and the first two addresses by Fr. Tiedemann at 10 and 11. There was time for prayer and meditation between the addresses and Intercessions were said at 12.30.

After luncheon the Litany of the Church was sung, two more addresses were made and the Retreat ended with Evening Prayer at 4 o'clock.

The four addresses were particularly timely and helpful, centering about the collect for the previous Sunday, the Feast of St. Michael and All Angels.

God is perfect love, perfect happiness. He created the Holy Angels that they might love Him. Love is trusting God perfectly and obeying His will. Satan and his evil angels hated the idea of bowing down to God and serving Him and so there was War in Heaven and they were hurled out.

Is it not possible that Man was created to fill up the ranks of the fallen angels? Man, too, had his test of obedience. He, too, fell. But for Man there is always another opportunity—to repent and offer the perfect obedience of the Son of God. For the angels who fell—none.

We, too, must have our temptations. "My Son, if thou would'st serve the Lord, prepare thyself for temptation." Temptation is not a bad thing; it is strengthening, so long as we do not yield. But sin, which is not trusting in God and doing His will, is a bad thing and brings unhappiness.

Whatever comes into our lives—whatever cross we have to bear—He allows. If we trust in Him, we have a peace and happiness that passeth understanding, even in the midst of troubles.

The angels consecrate themselves daily to God. Let us kneel and offer Him ourselves today and each day afresh. It is easy to do this on a day like this, or on any day of high visions. But we must do it every day—the dark days as well as the light. In joy, in sorrow, in disappointment, in success, in pain, in health, in all, say: "My Saviour, I dedicate this — to Thee." Let us consecrate our daily duties, pray more lovingly and carefully, not neglecting our meditations, not allowing our work to press in. Are we increasing in our prayers?

Consecrate a hard life. If it is easy, beware. God uses only those He trusts to help bear the Cross, to share the

Passion of Jesus. It is a sign of the love of God.

The work of the angels—praise, service and prayer. Prayer is talking to God, it is the language of the angels. Here on earth we learn its grammar and little phrases, perfect phrases, such as "Lord, remember me," and that twice repeated prayer of our Lord's, "Thy will be done." The Holy Name of Jesus, repeated with love, is a perfect prayer. Use it after Communion, say it in sorrow, in temptation and in joy. Repeat it again and again in meditation.

God longs to have us call Him "Father," and say we love Him. Perhaps He sees that joy brings no response from us—and so He sends us sorrow.

The value of our prayers depends not on our efforts or intensity but on how far we are doing the will of our Father. "The fervent, effectual prayer of the righteous man, availeth much"—the righteous man is the one who does God's will.

God always knows what He is about; always does the most loving thing by us. So we must accept His will, *rejoice* in our Cross. A life lived joyfully and happily in daily duties is the biggest prayer we can offer.

"Fear not for they that be with us are more than they against us." If we could but see the "innumerable company of angels," "the mountain full of horses and chariots."—

Each of us has a guardian angel given to us at our baptism. His service is to turn our face toward God. That, too, should be the characteristic service of man for man, carrying the Presence of God into people's lives, trying to have them see Jesus about them, effacing ourselves as we do this service.

St. John the Baptist said, "I am a voice." "You are to be *Voices* in the Advent Call of the Church to prayer, saying, "Behold the Lamb of God who taketh away the sins of the world." You are to be signposts pointing the way. It is not the function of a signpost to be admired, but to truly point the way. Can we be humble? Be signposts.

This selfishness is the first characteristic of service. Its second is that it is prompt, whole-hearted. The Blessed Virgin Mary responded promptly—"immediately she rose up." St. Matthew left his seat at the customs "immediately." "Immediately" the fisherman left their nets. We are often too slow. The hardest thing we have to learn is to do another's will as though it were our own—gladly, wholeheartedly. And we must do God's will as though it were our own.

The third mark of our service must be its joyfulness. Only when our wills are given up do we find joy in service—

His service is "perfect freedom."

The last qualification of service is that it shall be confident. Our confidence great that God is on our side and we on God's side. If we could only see the mountains full of chariots of fire, as our soldiers did on the Marne, how strong we would be!

"Jacob went on his way and the angels of God met him." He, too, must have our three angelic visions: First, the love of God; then we must "go on our way" and the angels will meet us. Do you remember how Jacob wrestled with the angel till he bore the marks of the struggle in his body? So must we each have our wrestle with the angel—to some it comes only at death. Then we will receive the marks of the Passion and see God face to face.

"So we are come into Mt. Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels and to God the judge of all and to Jesus the mediator of the new covenant."

KATHARINE M. MATLACK.

GIRLS' FRIENDLY SOCIETY

Owing to the order prohibiting the holding of meetings, the Branches have been obliged in a large degree to suspend their work during the past month, only a few meeting here and there for Red Cross work. One thing, however, the Senior Members Club was able to do, take an active part in raising the Fourth Liberty Loan, the booth of the Woman's Liberty Loan Committee, in front of the Franklin National Bank, being in charge of the Society during the evenings of the campaign. Over \$40,000 worth of bonds were subscribed through the solicitations of the Senior Members on duty, one member alone collecting \$7,000.

Among those of the Society taking an especially active part in war work, Miss Julia MacAlister, Working Associate of the Branch at St. Stephen's, Philadelphia, has gone abroad as secretary to Dr. Purnell, of the American Woman's Hospital who has been sent to inspect hospitals already established in France, and to start others. Miss Elizabeth Smith, Working Associate of the Branch at Old St. Paul's, who went abroad a year ago to help in giving aid to the families in devastated France, came home in the late summer on a short furlough, and is now back again in France, engaged in the same work. During the short while she was at home she gave several most interesting talks. Miss Mary Ford, Honorary Associate of the Chapel of the Mediator Branch, is a stenographer to the Red Cross in France. Miss Olive Kirkland, member of St. Luke's Branch, Germantown, is also a stenographer for the Red Cross in France.

The influenza invaded the G. F. S. Lodge at 2052 Catharine Street, nine cases developing, some of them serious, but owing to the excellent care and management of the House Mother, all are now convalescent and the House has been thoroughly fumigated.

WOMEN'S AUXILIARY

The Fall Devotional Meeting will be held at Holy Trinity Church, Nineteenth and Walnut Streets, on November 13th, beginning with a celebration of the Holy Communion at 10 A. M. The address will be by the Very Reverend E. S. Rousmaniere, D. D., dean of St. Paul's Cathedral, Boston. There will be a conference on work in the Parish House at 2.30.

THE CHURCH MISSIONARY CALENDAR

About this time last year THE CHURCH NEWS published a paragraph headed, "A Missionary Calendar." That must have been a typographical error, for, as everyone in the Diocese knows, the Church Missionary Calendar published in this Diocese by the R. L. M. Mission Study Class Alumnae is the Missionary Calendar par excellence of the American Church. It has become an institution of the Diocese and is widely known throughout the Church. This year it makes its appearance in a new form, and we warmly congratulate the editors on the change, for we are sure it will add greatly to its usefulness. For several years past it has been becoming more of a handbook of information than a calendar, the two functions not being very easy to combine. This year it has frankly assumed the form of a handbook of information about the missionary work of the Church in all its forms, the information being fed to the reader in weekly doses of one page each, one for each Sunday in the year. One Sunday it will be a description of some missionary district, by its bishop, followed by a suitable prayer. On the opposite page will be found further particulars, such as the names and addresses of all the missionaries in the district. On another Sunday it will be a description of some Church organization. Without doubt it contains information not to be found in any other one publication. We venture to suggest that even the clergy would benefit by reading each Sunday portion. So many changes take place that if some of us had to take an examination in Who is Bishop of What? it is to be feared we would not pass! The Calendar may be obtained from the Educational Department at the Church House at 35 cents a copy, postpaid. You cannot be a well-informed church member without it.

THE CHURCH AND THE NATION

(From St. Andrew's Cross)

A Convention Auditorium Address by the RT. REV. JOHN N. McCORMICK, D.D.

I THINK we are all rather talked to death about the war and its causes and the peculiar issues involved; and I do not propose anything like a sermon, oration, or essay, or anything at all extensive in regard to these great things. There are men who can speak to you with much more authority than I in regard to these matters, and I shall rather talk to you very informally about the reaction as I saw it of the nation and Church in the lives of the men over there, and how they are lining up over there in regard to their responsibilities to the Church and nation.

When we were getting ready to sing I was so pleased with the way the musicians took up those hymns. One of the last services that I had in France with the troops was with a certain regiment of negroes in the labor battalion. You ask those boys who their colonel is and they will tell you, "Oh, Colonel Stevedore." These men have a pretty hard job, perhaps even a harder job than the splendid fighting of the negro regiments at the front. They are doing excellent work. I had a service for one of these labor battalions. The chaplain and I went down one Sunday afternoon about six o'clock before the service for the white troops. The chaplain said to them: "The Bishop has come down to talk to you and we are going to have a service for you and we want you men to do your own singing. Have you got a precentor?" "No, we ain't got nothin' like dat." "Well, have you got a chorister?" "No, sah, none of dose round hyah." "Well, then, have you got somebody that can raise a tune?" "Oh, sah, you mean a tune hister. Copor'l Johnson, come out here and hist a tune." We had some of those old-fashioned plaintive plantation songs that I had not heard since I was a boy down in Virginia, some of them with forty verses. Some of those old pathetic tender hymns of the negroes of the South, it is a wonderful thing to have them sung over there on the soil of France. I am emphasizing the fact that this thing represents the whole Church and the whole nation; and not only the Church and nation here in America, but everywhere. It is a war of the world.

It takes these darkies of ours a good while to get straight the geography and ethnology of Europe. In one of our ports of debarkation over there one of them came to his captain, "Capt'n Boss (the Captain is always Captain Boss and the Chaplain, the Preacher Boss) I'd like for to get away to-day." "What for?" said the Captain. "Well, sah, I'd like to go to Africa for de day. I'll be back tonight all right, sah." They had heard that Africa was over on the opposite side of the bay and it was a great disappointment to them when they found they couldn't go there and get back that night.

As soon as they get their bearings they are lining themselves up well with this big thing, which is a war not simply of America and the American Church, but all armies and churches and nations. One of the greatest troubles these darkies have is in understanding the French darkies. They don't speak the same language and it is very hard for these two representatives of the African race to understand each other. Each one thinks the other is trying to put something over on him. One of our big buck negroes from Mississippi was trying to talk to one from the Soudan. The darky got him. "Look hyah," he said, "you may be black, but you ain't no niggah."

A World War

I want to impress upon those at home the fact that we are in a war of the world. When we talk about the Church we mean the Church universal and all the nations of the world, and everything that has to do with our men, with the actions and reactions of religion; all have to register on the most colossal scale in regard to the wide world. I think that what we must enforce on the men over there from Massachusetts and Kentucky and Michigan and Connecticut and all the rest is the fact that everything they do over there registers for the whole of America. Of course that is a common-place, but you have got to get that over to them, that every man is a representative of the whole of America. I happen to have lived for twenty-one or two years in the State of Michigan, and I happen to have been born in Virginia. When I first started round last fall visiting the different camps I used to ask for the men there from Michigan and Virginia and usually drew some. I stopped after a while asking for the men of Virginia. The Attorney General from Virginia, a very estimable gentleman, was making addresses for the Y. M. C. A., and he tells this story on himself: He was in one of the big camps of heavy artillery not long ago before the big offensive, and talking to a lot of men in the hut, he said, "Why this is the best bunch of soldiers I have seen since I came to France. I am sure there are some Virginians." Nobody said anything. "I am sure there must be some Virginians, that grand old State, the mother of States and the mother of Presidents." And then a man in the back of the hut said, "There are two Virginians, I know them." "Well, where are they?" said the judge. "They are both in the guard house." After that I stopped asking for Virginians. The point you have got to get over to them, every man, whether he comes from Michigan or Virginia, is registering for the whole of America. People do not know anything about our forty-eight States. They say "That is American

religion. That is the way an American looks at things." It is American Christianity on trial if they are Christians; if they are Jews, it is American Judaism on trial. Whatever they say or do goes on record for the whole of America and it is America that is registering as a nation and as a Church with the rest of the world.

I will talk as simply as possible about the three main things that I suppose accurately describe the men who are representing us over there: the fighting spirit, the spirit in the hospital, and most important of all, the spirit which they show in religion. I do not think I need take much time to talk about the fighting spirit of our men. You can get that from the news-



"LIBERTY" SING AT NORTHFIELD

papers, you can get it from the letters of your own boys, and from the French and English. There is no longer any question about the fighting spirit of the American troops. I happened to be talking of the big fight with some French officers after the battle at Chateau-Thierry in which four American regiments took part. When they came to collect the German wounded the French were simply astounded at the number shot through the heart and head. They had never known such accuracy of marksmanship, showing that the American marksman was on to the job. In spite of all the difficulties, the accuracy of marksmanship was wonderful. It shows at once the coolness of our men under fire. There is a story which Irving Cobb tells, but I think my version of it is better than his. In one division of a certain regiment now in the

big fight that had just been drawn in, was a big over-grown buck private against whom the Colonel seemed to have a kind of grudge. Wherever they went this buck had to carry the box of carrier pigeons on his back. Naturally the other boys had a good deal of fun over his nursing these birds. When they got up to the front line, early in the morning the Colonel lifted up the flap of his tent and there were the birds, and pinned to the blanket was this note: "Colonel, take your d— birds, I'm going to fight." No question about the spirit of the man and we trust his insubordination was forgiven because of his spirit. American troops are going to fight and fight in a way that we cannot possibly be ashamed of.

The next point touches my work a little more directly than the other, and it will be of interest to those interested in the Red Cross and to those who have boys over there. Some of us were a little doubtful at first as to just what kind of a spirit these boys would show in the hospital. We knew they would make good fighting men, but we wondered if they had the endurance and the patience to bear up under suffering as the French and English have done. I think we also know now that is a settled question. In New York last week I saw the new film which has just been projected by the Government. It is a wonderful picture and I hope you will all see it when it comes to your cities. In that film, "America's Answer," there is a description of the battle of Cantigny. This was an operation that was conducted with such art and skill and such perfect military science that it gained the admiration of the French high men. Here was a piece of work done according to the rules of the game and they complimented the Americans very much on the way the operation was carried through. Of course there were a number of casualties. After the battle I organized a concentration of chaplains, which is the work I have been doing, just back of the town. I went up myself with the Red Cross nurses, twenty-eight nurses and two surgical teams: Dr. Miel and Dr. John Lewis, of Connecticut, also went to help out with the chaplains' work. There were fifteen hospitals there and out of the fifteen the Germans had bombed fourteen. They have probably bombed the fifteenth by this time. We arrived there in the midst of a very bad air raid. We got those wounded men back that night and the next day and the next day. They were Regulars from all parts of the country, and the spirit they showed was perfectly fine. The way they bore their pain with that insouciance, that sense of self-control, was just as fine as the spirit shown

by the French and English wounded, and that is saying all you can say.

Two American privates were brought into a hospital for major surgical operations and were put in adjoining beds. They happened to be boys from the same town, who had gone to school together; but they had not seen each other for years and neither knew the other was in France or even in the army. And when they had come out of the anaesthetic one called over to the other, "Bill, ain't this funny?" "What's funny?" "Why here we are in France in the same hospital, I haven't got any legs and you haven't got any arms and we're only one man between us." That is the spirit of our American men. In spite of the pain and suffering, the horrible mutilation and all that it means in the future, you cannot quench their spirit of American humor.

Heroism and Sacrifice

We brought some men back to Paris one night from the front. In this particular ambulance were four men with fracture wounds, head and leg fractures. They were suffering very much and the doctor said to the ambulance driver, "It is quite a long way, but take your time because these men are suffering a lot and if you jolt them you may hurt them. Go slowly." A fifth man was put in the ambulance. He was bleeding at the mouth but not badly. After the driver had gone a few miles, driving slowly, someone knocked on the window, and when the driver turned he saw this fifth man with the blood streaming from his mouth. "For God's sake get me to a doctor or I will bleed to death." The driver turned to the other men: "Boys, what shall I do? If I drive any faster you men will suffer." Like one voice came the reply, "Go to it, mate, go as hard as you can." He took these men at their word and got the man to a doctor in time to save his life. And then he went on to Paris with the other four men. These men had suffered agony for two or three hours, but they suffered it without saying a word in order that the other man's life might be saved. I could repeat these incidents to the nth power. Our men are showing in the hospitals as fine a spirit of gentleness and brotherliness and self-control as any men on the face of the earth.

They are going to be very appreciative of the nursing they get. There has been a great drive on for Red Cross nurses and young women could not do a better thing than to enlist in the Student Reserve group. Our boys are tremendously appreciative of what the trained nurses are doing. One of these boys had been very carefully looked after and when he was to be discharged he wanted to tell them how much he appre-

ciated it, but he didn't know what to say. He stammered and stuttered and stood on one foot and finally he said: "You nurses certainly have been good to me. I don't know how to appreciate it, but if ever there were any fallen angels you're it." The splendid nursing and the skill of our doctors have saved many lives. I happened to be in the evacuation hospital just after Captain Archie Roosevelt was brought in. He was severely wounded in the arm and in the leg and it was only the skill of our doctors that saved him. I saw him two or three days afterwards in the hospital and I said to him, "Archie, where is your *croix de guerre*?" And he put his hand under his pillow and pulled it out. "It's all right," he said, "but I don't deserve it. Here, nurse, you take this, you deserve it a lot more than I do." These doctors and nurses are doing in the name of God and their country and their own profession some of the finest work done on the face of this earth. Out of every thousand wounded men we get in the military hospital only forty-five men die. That is the average worked out in the English and French hospitals. Only one hundred and forty-five out of a thousand are incapacitated for further service. It is due very largely to the skill of the nurses and doctors and the splendid sanitation and scientific efficiency of the hospitals.

The boys have a great deal of fun; you can't keep them from having fun. One of the most difficult things we have to deal with in the front line is the number of wild animals that roam at will over the human body. We have been trying to establish special hospitals which will take care of these skin diseases just as soon as possible. The men are put through a series of chemical disinfections. One of these hospitals up near the line in Lorraine has been built on the banks of the river—a hospital with three hundred beds. The boys call it "Scratch-ville-by-the-Sea." You wouldn't wonder if you could see them in the line going through the series of disinfections. Last winter all the men had to wear a flannel band to aid against intestinal trouble and they called it the "dado round the dining room."

Just a last word about the men in the hospital. I think we should feel that that is a splendid and yet searching test of manhood and we know that our men are going to play the game where they are, suffering with the most painful wounds and perhaps mutilation, just as the men in the English and French hospitals have been for a number of years. The newspapers tell us we have 1,300,000 men in the fighting forces in France. The French have lost 1,300,000 men. In the operations around Verdun the French had killed or lost 110,000 men. In

other words, the French have had lost and killed as many as we have over there. But the casualties are not going to be as high now because the conditions are different; and the more men you can get over there, the fewer men are going to be killed. The more we strengthen the army, the lower will be the percentage of casualties.

I would like to say to the mothers who are here and to the fathers who have their sons in the big fight, and to those who have brothers there, we have got to realize that somebody has to pay the price and we are going to do it, please God, in the way in which the French and English have done, feeling it to be an honor before God and man that the men whom we love should give their lives, as some of them will have to do, in the greatest cause that ever came into the world since our Lord and Saviour died on the Cross. We have got to stand by the Cross of our men as the Blessed Mother stood by the Cross of her Son and as those French and English mothers and fathers have stood by their sons in all these years. When I first went over to Paris last fall there were some of our American women over there, and I do not think they quite understood what the French women really had been suffering. An American woman in a certain little hotel in Paris complained because she could not get hot water at the time she rang for it and she said to the French woman, "It is a shame that we American ladies, leaving our homes and families and exposing ourselves to the dangers of the sea and making sacrifices for you, cannot have hot water when we call for it." And the little French woman said, "Madam, my husband died for France in the first week of this war and four months afterwards my baby was born dead, and you American women come here and complain because you have no hot water in the morning." Well, it does not take many object lessons like that to make our women understand. Now we have begun to understand what the French and English have been suffering; and we are coming to this great brotherhood of compassion and entering into this great fellowship of crucifixion to take our stand with the people who have been bearing it by the sublimities and consolations of religion which alone can sustain them. And we are going to do it just as splendidly as they have.

Now, the religious spirit. All these other spirits are but the outcome of the same central spirit, the spirit of religion. I speak now particularly to the Brotherhood of St. Andrew. You know our own Church took the initiative in the matter of establishing a War Commission in order that we might see that the men were looked after as well as they could be in the camps here and the

fighting areas overseas. It is a very great distinction to the Episcopal Church of America that a man who is honored by the Brotherhood of St. Andrew and by the Episcopal Church and by the whole nation should have been made Senior Chaplain of the American Army, the Rt. Rev. Dr. Brent. I have been working with him all this winter in France and I can assure you there is no man in France with the exception of the "C. in C." himself, General Pershing, who has the confidence of the men and officers of the army more than Bishop Brent has. His selection as Chaplain General gives great satisfaction, not only to the people of his own Church, but to Roman Catholics and Protestants. There was a paragraph that went through the papers in America long before I came back, but we heard about it over there, in regard to the religion of the Commander. It said that General Pershing had recently been confirmed by Bishop Brent. As a matter of fact General Pershing was confirmed many years ago in the Philippines and the idea that he had recently been confirmed under more spectacular conditions was very unfortunate. He has been a communicant of the Church for many years. I may say without any restriction that the "C. in C." has very much at heart the religion of the men in the army overseas. General Pershing is a deeply religious man and has very much at heart the religion of the troops. It was by his own express desire that these new plans with regard to the chaplains overseas were formulated. Bishop Brent has for his associates, Father Doherty, an old chaplain in the regular army; and a man who is rightly honored here in Northfield, Paul Moody. They are all of good stuff. The whole system is being worked out very carefully.

The Religious Spirit

In regard to the religion of the men themselves in the camps, I think one might very safely say that it is quite on a parallel with the spirit shown in the fighting and in their suffering. I might take one incident that pretty well typifies it. There was a certain trench mortar battery at that time in Lorraine and now in the big fight, composed mostly of boys from Baltimore and southern Maryland, a great many of whom are members of the Episcopal Church. One of the lieutenants was a Brotherhood man. They were very anxious to have a celebration of the Holy Communion and we had not been able to arrange it for some time. Finally the Captain of the battery asked me to come up at a certain time. We went from the headquarters division and moved on up to the line in a small town under the German shells. These men were out on the

line, but the captain said if I would come at two o'clock he could arrange to have the men relieved. Up in a room over an old French barn we had this service at 2.30. There were, I think, about a hundred and twenty-five or thirty men in the battery. Someone had gotten an old rattling piano and we sang three or four of the fine old hymns as best we could remember them, for we had no books. Sixty-nine men made their communion. I don't suppose any of us ever celebrated under circumstances more fundamentally true to the ideal of the Blessed Sacrament or more representative of the religious sentiment than to have sixty-nine men come straight in from the line and go right back to the line on the exposed section of the front. Now these men had made a great effort to have this service, they had planned it for several weeks and you could not have kept them away. One chaplain told me of some boys in the winter—and we had a particularly atrocious winter—who had started at four o'clock in the morning and walked five miles in order to make their Communion at six. Perhaps they did so at home; but it shows that the spirit of the men in religion as in fighting is a genuine and real thing, ready for action, ready to be translated into personal self-denial.

The Significance

There is a very significant thing about the religion of the army—and that means the future of religion in America—for the religion of America, like its politics and business, is going to be in the hands of those men when they come home. They are going to determine and define the future color of the civilization of this country. A great many men of churches other than ours who do not lay such emphasis on the Holy Communion as we do are wanting and claiming that Service. A great many of their chaplains have come to me and said, "Can you tell us where we can get those vessels which you use at the Holy Communion? Our men are saying, 'We want a Service like the Episcopal boys have!'" That is a real, genuine, spontaneous, spiritual demand on the part of men who are essentially Christians; and when they are going into action, they want to do something definite in religion, they want the Sacrament of our Lord's institution. It is going to become much more essential to their religious life than they ever realized at home.

I want to tell you one other incident. A certain man had permission not long ago in coming back to America to bring with him any number of letters, in reasonable amount, that the men would write to the person they loved best, and these letters would

not be censored. So these boys wrote letters to their fathers and mothers and sweethearts or anybody they wanted to. Each man wrote a short heart-to-heart message to the one person he wanted to write to. I saw a good many of them and you would be immensely surprised to find how many of those letters had to do with religion and with the subject of prayer—a very large proportion of them. A boy would say something like this: "Dear Dad: You told me when I went into the army that you would pray for me every Sunday morning. I wish you would pray for me every morning." Another boy wrote: "Dear Mother: You told me that every morning you would say a prayer for me. I am not quite the boy I was, perhaps I have been a little lax, but I want you to promise me that you will pray for me every night as well." There were lots of letters like that—the most naive, the most straightforward simple message to the heart that loved him most, based on the thought that the best thing to do was to pray for him. The splendid idea of having prayer all over the country and opening the churches for intercessions is one of the greatest things we could possibly do. "More things are wrought by prayer than this world dreams of."

I simply instance these things tonight to show that the religious spirit of the men is very genuine, very simple, very unafraid, and they are going to find out for themselves what really are the fundamental principles of the Christian religion and they are going to take them and use them up to their fullest extent. I come now to the very last which is the summing up of the whole spirit. We have got to put all these things together and back them up with everything we have got and it has all got to be done in the spirit of religion.

I have not said anything about the spirit of our enemies on the other side, the way that they are going away from the things that are high and holy and of good report and turning to the things that are brutal and inhuman and devilish. One of our Church papers last week reported me as having addressed last Sunday week 32,000 of our young marines at the Great Lakes Station. We have 45,000 men there now. I did speak to those boys and it was a splendid thing to see the men there. And I was quoted as saying that in my opinion sooner or later the war would be won in the air. There is a very great truth in that; but taking it as a parable the war is going to be won in the air. I used this simile as illuminating the fact. It is going to be won by the people who live in the air, who have an up-look rather than an outlook, or better an up-look in addition to

the outlook. You remember Edward Everett Hale's lines:

"Look outward not inward,
Look forward not backward,
Look upward not downward,
Lend a hand."

That is just exactly what America is doing in this war, it is looking up and not down, it is looking out and forward, and it is lending a hand. That is the way we have got to win this war, by looking up and not down; and without unfair criticism of the German point of view we may safely say it is looking down instead of up.

A few weeks ago some of our American troops went into a certain village, and the Germans went out, as they usually do when our men go in. As our men came along the main street nailed to the door of what we would call a barn, they saw a live cat with a spike through its spine, and the cat was squirming and writhing and spitting like any animal in pain. Naturally the first American soldier that saw it went up and pulled the spike out. A bomb exploded and the whole platoon was blown to pieces. People who deliberately adopt the point of view of trading upon pain, whether of man or animal, have a down-look instead of an up-look. They are making war with their eyes on the ground, grovelling on their bellies like serpents and eating the dust of the earth; and they cannot win the war, though they had a million aeroplanes, because they have set themselves against the things for which the air stands and for which God stands and those things that are lofty and sublime in human nature.

One of our young officers was killed in the front line trench and the men of his regiment went up to bring back the body of their beloved lieutenant. As they went to pick up the body something stopped them; they had what they call a "hunch." They sent for a French officer who found that the whole of the body was wired with hand grenades which would all have gone off if they had lifted the body. Well, that is one way of making war, but it is not our way. Men who deliberately trade on the sentiment of man in respect for the dead or the helplessness of animals and the safety of people in hospitals have lost their up-look and their eyes are on the ground. We are going to win the war with religion and patriotism and proper respect for human kindness and all the decent sentiments that have helped to build civilization up and keep it where it really belongs. That is why religion is necessary in the army and why religion has a place in the army.

May I tell one more story, and I want you to remember that when our boys use this

language they do not intend to be vulgar or blasphemous. One of our boys, an ambulance driver, had had a very hard time making a number of trips with the Germans shelling all about him, and when he came back after the last trip with his ambulance riddled almost to pieces, one of the surgeons said, "Well, how did you get on? What do you think of it?" "This is a hell of a war," the boy said, "but then it's the only one we've got." Now if you will pardon me, this is a hell of a war; and if people did not mean when they say "I believe in hell" not only a place of departed spirits, but a place of everlasting punishment, they have been converted by this war. It is a hell of a war.

We are up against things perfectly diabolical, utterly repulsive, fundamentally unchristian and we have got to meet them without losing our manhood and self-respect and religion and Christianity. We have got to play the game for all we are worth. We have got to help the men over there by our prayers and sympathy and inspiration and make them feel we are with them in this big fight. You remember when General Pershing made his memorable visit to the grave of Lafayette he said only three words as he stood there with the American soldiers who had come to represent the nation: "Lafayette, nous voici." It was as eloquent as if he had made a speech an hour long, "Lafayette, we are here." America was there to pay the debt to Lafayette and France and to further the cause of righteousness and civilization in the world.

This is the feeling you men must have when you stand before a still greater Leader, a still more illustrious Person in history, you who wear the cross and follow the cross and stand before Him to pay the debt we owe Him in life or in death. The Church stands ashamed, yes, but unafraid; repentant, but confident; so does the Church stand before Christ and say, "Christ, we are here."

GOD ANSWERS PRAYER

"I know not by what methods rare,
But this I know, God answers prayer.
I know not when He sends the word,
That tells us fervent prayer is heard.
I know it cometh, soon or late:
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayer to Him alone
Whose will is wiser than my own."

An event of importance to the Diocese promised for December is the visit to Philadelphia of the Rev. Percy Deamer, one of England's foremost liturgical scholars, who has come to this country to spend the academic year as a member of the Berkeley Divinity School. Dr. Deamer will preach in St. Mark's on Advent Sunday morning, December 1st, and in the afternoon will address the University students. Monday he is to speak at the Clerical Luncheon. His coming should prove a real event in our diocesan life this year. He is a gifted man and has established himself a well-deserved reputation along many lines. Many of his writings are recognized authorities. Since the outbreak of the war he has spent much time in active work in Serbia and India and France, which enables him to bring to his audiences first hand experiences concerning the war.

Bishop Rhinelander has appointed the Rev. Charles H. Long as rector of the new parish which has been formed through the recent consolidation of the old parishes of Trinity (Southwark) and Zion. By the merger, the property of Zion Church is to be disposed of and when it is possible to do so advantageously, a fitting structure will be erected on the excellent site secured by Holy Trinity (in the Logan district) a few years ago and which has since been used as rectory and for services. Mr. Long took up residence in the rectory in October.

On the Feast of St. Michael and All Angels, the parish of the Annunciation fitly celebrated the twenty-fifth anniversary of the rectorship of their beloved and devoted pastor, Rev. Daniel Ingalls Odell, D.D. At the High Celebration the preacher was the Bishop of the Diocese, who brought the felicitations of the Diocese and spoke eloquently of the painstaking work which in these years had been accomplished. At solemn evensong the pulpit was filled by the Rev. James O. Huntington, of the Order of the Holy Cross, for many years a close personal friend of the rector. Dr. Odell is a graduate of Racine College and Nashotah House, the latter conferring his doctorate a year ago.

STENOGRAPHER WANTED

Church War Work

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Because of the ban, the observance of the Anniversary of the Consecration of the Bishops was postponed from October 28th to the following Monday. Many other of the announced events usual in October were either given up entirely or "indefinitely postponed." With the lifting of the ban it is presumed things will resume their normal course and the reports in this department be considerably enlarged.

During the summer a memorial service of peculiar solemnity was held in Calvary Church, Germantown, for Lieutenant Paul Borda Kurtz, killed in action in France May 22d. A large congregation was present. A feature of the service was the presentation of a processional cross, the gift of Mr. C. Stevenson Newhall in memory of his mother; and of an American flag, the gift of the parents of the gallant aviator in memory of whom the service was held. The deceased had been in France for three years, volunteering originally in the Ambulance Corps, on the entrance of the United States into the war, being transferred to aviation.

At a special meeting of the vestry of St. Luke and the Epiphany, on September 24th, action was formally taken, after a careful consideration of every phase of the situation, as to the future of the chapel services. A detailed report having been received and fully discussed, it was decided to discontinue the services on and after November 1st. The reason for this action is largely an economic one and all concerned realize the wisdom of the step, unavoidable as it was.

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The Rev. Paul M. Adkins has resigned as missionary at Morrisville and on All Saints Day assumed the rectorship of St. John's Church, York, Pa., to which he had been called in succession to the late Rev. Dr. Arthur R. Taylor.

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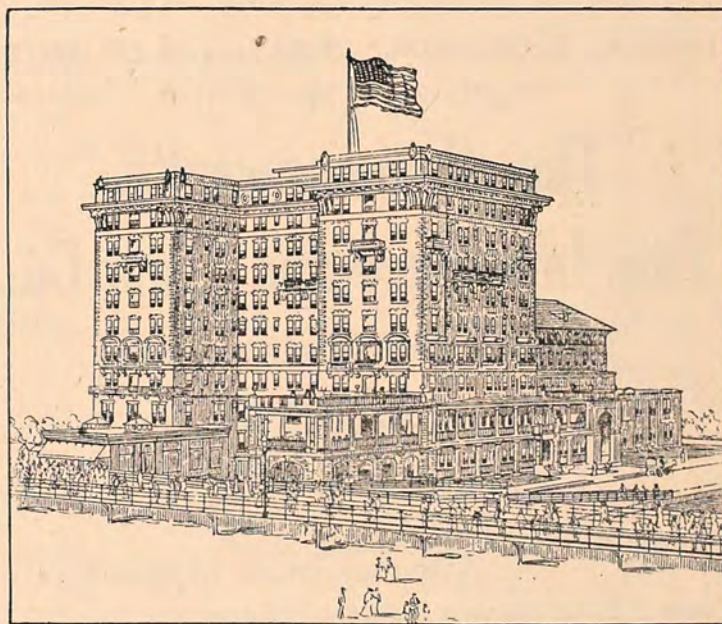
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